

ISSUE #25

SEPTEMBER 2009

BAAM Boston Anti-Authoritarian Movement

A General Anarchist Union in the Boston Area

BENEATH THE COBBLESTONES.....

THE BEACH

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Swimming the Charles

By Adrienne

This is Boston and we love that dirty water. The body of water for which the epic 1966 song Dirty Water was written is none other than the Charles River, described in a 1955 issue of Harper's Magazine as, 'foul and noisome, polluted by offal and industrial wastes, scummy with oil, unlikely to be mistaken for water.' Once a popular swimming area, the River became a more likely destination for sewage, industrial waste, consumer garbage and urban runoff than aquatic recreation. In 1995, the Environmental Protection Agency announced a goal of making the Charles safe for swimming again by 2005. The following year, Governor Bill Weld declared his commitment to cleaning up the river and then dove in, fully clothed. Naturally he required hospitalization. In 2004, a classmate on a rowing team mentioned to

me that her entire crew fell violently ill after walking ankle deep through the rain-flooded banks of the Charles to the boathouse. Until recent years, any rower or sailor who fell in was advised to seek tetanus shots.

Measures taken to make the Charles less filthy come from both the public and the private sector. They involve the construction of the Charles River Dam, which keeps salt water out, volunteer crews pulling consumer trash out of the water, and introducing controversial vegetation to Magazine Beach. Most importantly, the drainage into the river of storm water runoff combined with domestic, commercial, and industrial sewage was replaced in 1998 with the Deer Island sewage treatment plant 10 miles from the city [the fact that it's a sacred Indigenous site is of no consequence, apparently]. As a result of these efforts, the EPA's grade for water quality in the Charles went from a D in 1995, safe for swimming 19% of the time, to a B+

in 2007, safe for swimming 63% of the time.

Thanks to various clean up efforts, the swimmability of the Charles is approaching the swimmability of other Boston swimming destinations. It is comforting to know that, no matter how much terrifying damage capitalists have done to our world, it can be undone. Our Dirty Water can therefore be understood as a metaphor; we accept and even embrace that our environs are flawed, but we aren't content to leave them that way. While it is true that clean up efforts have mostly come from above, with pressure from below, it is also true that if the people of the Greater Boston Area were self-governing, we would never have allowed such filth to enter our waters to begin with! Let us work toward a world where we take care of our land and each other. And let's go swimming! •



If the water doesn't make you sick...

What We Want, and How We Are Going to Get it.

By Jake Carman

The most common and valid criticism of anarchism is that it appears to lack a concrete and cohesive vision for the future. This criticism is valid not because such a vision doesn't exist, but because the modern anarchist movement has thus far failed to present one penetrating enough to be endorsed by the majority of anarchists and like-minded people and to present it in such a way as to be widely understood and accepted. Most of our best writings are a hundred years old, and the language, though easily under-

stood in that time, can come off as archaic to today's readers. Below is one attempt at an introductory description of anarchism in today's terms.

What We Want

Anarchists strive for a society of freedom and equality for all. Of course, we must define these terms, as they are twisted and misused every day by politicians and other opportunists.

By **freedom**, we mean both political and social freedom. Communities and individuals must have the freedom to participate in all of the decisions and agreements that affect them. Anything short of this is, at best, a false democracy. Decisions should be made in public meetings and popular assemblies, using Direct Democracy, so that everyone

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The BAAM Newsletter

is the monthly publication of the Boston Anti-Authoritarian Movement, a general union of Boston anarchists. Our publication aims to spread anti-authoritarian ideas and practices, and to report on the social struggles of workers, tenants, students, radicals, and others resisting the repression of the state, bosses, landlords and banks.

BAAM Subscriptions

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We accept submissions for our paper! Email articles, photos, events, letters, etc to Jake at Trenchesfullofpoets@riseup.net

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Late Blight: A Gift from Corporate Agribusiness

By Jake B.

I first heard about the tomato blight from my father. He's an avid gardener and landscaper who has turned up a quarter of the lawn at his suburban ranch house over the last few years to grow fruits and vegetables. In his, as in most New England gardens, tomatoes are a staple of early summer and one of the first and most satisfying harvests, and they take up a decent fraction of his garden space. Not this year. One day, about a week before the first green tomatoes would turn red, the leaves on a dozen of his tomato plants began turning brown, then the tomatoes themselves became a yellowish brown color and turned mushy. The deterioration happened rapidly and, heeding the advice of gardening blogs and the news, he chopped them down and bagged them up to prevent the spores from spreading to other gardens in the area.

The blight that destroyed a huge portion of New England's tomatoes this year and is beginning to destroy its potatoes is called Late Blight. Rather than dwelling on the nature of the blight I will tell you simply that is the same blight that caused the Irish Potato Famine. It is one of the most feared and brutal fungal diseases in agriculture, and it is taking the Northeast by storm this year.

So why is it that we haven't dealt with this blight before? Traditionally the natural conditions of New England have kept late blight out; harsh winters kill the spores and keep them from wintering over. The spores that are now devastating two of our most cherished crops, however, did not spend the winter here. Mary Kathryn Wyle, Deputy Editor of Civil Eats' "Young Farmer's Series" explains: "The disease overwintered in an Alabama nursery, which then shipped infected plants to the Northeast and spread the blight far more quickly and ubiquitously than the disease ever could have traveled on its own."

If it started in Alabama, why aren't we hearing about Late Blight in the South? MK Wyle again: "In the south, where late blight can survive winter, the high heat of summer holds the blight in check and prevents the total crop loss that Northeastern farmers now dread."

Agribusiness, in its never ending quest to monopolize and delocalize food production, has broken the barriers nature has set up against this disease. The disease was cultivated in an environment where the climate would have reduced its impacts, then shipped to a region that it could have



never been cultivated in, where the climate (particularly this rainy season, think Ireland) is ideal for its spores to spread. This is what Wyle calls a "worst case scenario only possible in an industrialized food system."

What can be done, then, to prevent further outbreaks like this? How can we prevent outbreaks that damage our local food supply and that destroy the lives of farmers who are already so underappreciated under a capitalist system that refuses to acknowledge where its sustenance comes from? For now we must wait and hope that winter will kill all of the spores brought here by agribusiness. But in the long run we must do much more. We must trust nature to protect us from blights and stop corporate agribusiness from bringing them to us. These companies must fall and we must ensure that food production is relocalized and controlled by the communities that foster it. •

*Above: Late Blight Tomatoes
Below: Photos from 2008 Sacco and Vanzetti March*



Boston Remembers Sacco and Vanzetti

By Jake Carman

On August 23rd, the 82nd anniversary of the execution of Boston Italian Anarchists Sacco and Vanzetti, around 70 people marched from Copley Square to the North End. The Sacco and Vanzetti Commemoration Society (SVCS) organized the 4th annual Sacco and Vanzetti march. In honor of the group, the Boston City Council declared the 23rd "Sacco and Vanzetti Commemoration Day" for the 3rd year in a row. In Copley, attendants listened to musical performances by local folk singers Evan Greer and Sergio Reyes, and Lanfranco Genito from Italy. At the Paul Revere Mall in the North End, Jake and the Infernal Machine performed songs, and Dorothea Manuela of the Boston May Day Committee, City Councilor Chuck Turner, and Jake Carman of BAAM shared speeches with those assembled and those passing by. BAAM and SVCS member Laila Murad served as the MC.

Along the march, attendants chanted loudly and handed out SVCS pamphlets and BAAM newsletters. Though the march was sanctioned by the Boston City Council, and though the SVCS had marching permits, for the 1st time in the event's 4-year history the Boston Police Department refused to let the marchers take the streets. The officer in charge repeatedly threatened to "break up the protest" and arrest any marcher who stepped off the sidewalk. BAAM members within the SVCS would like to ask the BPD to keep their complimentary escorts next year, and we will reconsider filing for permits next year. •



Ssangyong Workers Occupy Factory

By Adrienne



77 days.

From May 22nd, over a month before MJ expired, to August 7th. That's how long Ssangyong workers occupied their factory in Pyeongtaek, 40 miles south of Seoul in South Korea.

Long plagued by financial troubles and controlled by its creditors for over a decade, Ssangyong is now the smallest producer of cars in South Korea. A great deal of its troubles can be laid on the International Monetary Fund, whose policies devastated the country beginning in the late 1990s. Ssangyong had consistently been harshing on the workers at its sole production plant to keep up profits, but the most recent financial turmoil put the company into receivership. With court protection from its creditors, the company sought to restructure itself in order to become profitable. Their plan involved cutting 2,646 jobs, 37% of its workforce, including half of its assembly line workers. Though Ssangyong reported that 1,670 workers left voluntarily, it's curious that the company chose this method of restructuring, knowing as they surely must have that South Korea is home to what must be among the world's most militant labor movements, and that their own workers were not slow to take action.

On May 22nd, somewhere between 600 and 1,000 auto workers occupied the factory, completely halting all production. They holed themselves up in the paint shop in close proximity to highly flammable chemicals, basing their hope that this would reduce the arsenal of weapons deployed against them on Ssangyong's unwillingness to destroy its assets. This also meant that the electricity stayed on in the building to maintain the integrity of the paint and chemicals. The workers had stockpiled food and other necessities while supplies were brought in from supporters. Management's compromises were rejected in June, the tenets of which promised re-

hiring some of the workers by 2012, helping others find jobs, and giving others opportunities to retire with benefits. By late June, lawsuits were filed against 190 strikers. A union official's wife committed suicide at home, prompted by death threats from management. A few debt-ridden, unemployed targets of legal action also killed themselves.

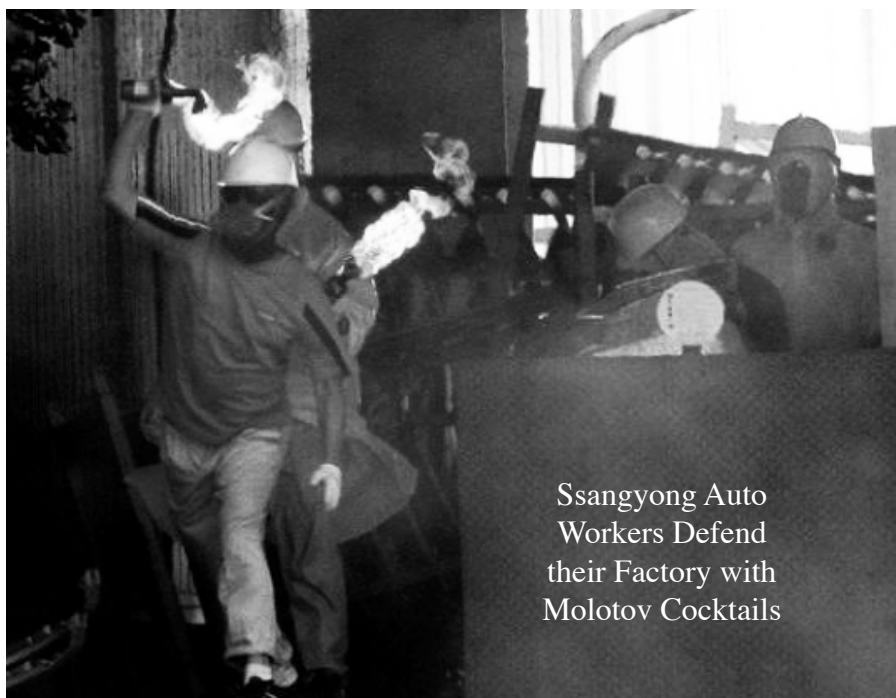
In late July, government officials warned Ssangyong that the company would be unsalvageable unless the occupation was ended and production resumed immediately. Water and gas to the building were turned off and 3,000 riot police were sent in. Workers on the rooftops, armed with catapults and slingshots, repelled the police by firing nuts and bolts and other projectiles fashioned from factory tools. Workers on the ground blocked the paths of the police with burning cars and tires. The conflict continued as low flying helicopters dumped teargas on the building. Union spokesperson Lee Chang-kun said 'If police

decide to move in, then it would mean that they don't care even if dozens die.' As the battle raged outside the factory, thousands of union workers and supporters made solemn and joyous displays of encouragement in the streets, where police blasted them with water cannon.

The workers held onto their space, but with Ssangyong creditors petitioning for liquidation of all assets, the South Korean government and Ssangyong were desperate to get production back on track. On impending invasion, a union spokesperson said, 'We will respond to it, bracing ourselves for death.' On August 5th, helicopters attempted to lower commandos onto the building with a rope. Two workers, trying to prevent them, fell from the 3rd storey roof. Inside, workers set fire to highly flammable chemicals and the battle raged on for two more days. Ssangyong reported that over a hundred workers gave up during this time and that only 500 remained occupying the factory.

Catapults, firebombs and steel pipes ultimately proved insufficient weapons to fight off the assault. Though the company had lost \$253.3 million during the occupation, a court-appointed manager insisted that 2-3 weeks would be sufficient to resume production and the creditors withdrew their petitions for liquidation.

Though a beautiful and inspiring display of resistance, the eventual crushing of the Ssangyong occupation is the latest in a series of tragic defeats for South Korea's workers. The settlement given to the strikers was completely insufficient and repression is being dealt out harshly. Detentions, interrogations, indictments and possible felony charges are paired with a \$45 million lawsuit against the Korean Metal Workers' Union. •



Ssangyong Auto
Workers Defend
their Factory with
Molotov Cocktails

Why I Finally Got My Ass off the Couch

By Mihi

Marcos is gay in San Francisco, Black in South Africa, an Asian in Europe, a Chicano in San Ysidro, an anarchist in Spain, a Palestinian in Israel, a Mayan Indian in the streets of San Cristobal, a Jew in Germany, a Gypsy in Poland, a Mohawk in Quebec, a pacifist in Bosnia, a single woman on the Metro at 10pm, a peasant without land, a gang member in the slums, an unemployed worker, an unhappy student and, of course, a Zapatista in the mountains. -Subcomandante Marcos

When I put my foot over the doorstep and head out to exploit myself, I travel through a world full of struggles. I see homeless people fighting to survive in a hostile urban environment, hoping to find shelter and warmth. I see unemployed people struggling to find work. I see precariously employed workers trying with all their might to stay alive, I see women subordinated by men, and I see people held back from living their love and gender. I see young and old people fighting to build models of sustainable living, fighting against the threat of genetically modified crops, against mountain-top removal coal mining and nuclear power. I see people standing up against violence in homes, neighborhoods, and the world. I see migrants fighting for acceptance, peasants and Indigenous people fighting for their land and communities.

Wondering where all these struggles come from, I see a common factor: the fight for self-determination, the urge to reclaim one's life and living conditions. What took control away from our lives? One thing comes to mind: external costs. In some struggles this is obvious, particularly in environmental struggles, while in others it is more hidden. Not everyone reading this piece is familiar with the concept 'external costs.' Its realization, on the other hand, is very well known. Let me start with an example, commonly called 'The Tragedy of the Commons.'

Let us imagine a small rural village inhab-

ited by 10 families. The land of the village is shared among all of them, as is a meadow, where milk-producing goats graze. The meadow is big enough to nourish 20 goats very well, so each family keeps two goats. One day, however, one of the families introduces a third goat to their livestock. As a consequence, the meadow is slightly overgrazed, unable to adequately nourish the goats. The goats, in turn, produce slightly less milk. But the family with three goats still gets more milk than the others. The cost of increased milk

production for one family is burdened upon the community. Every family carries 1/10 of the cost, yet the one family introducing the additional goat has a net benefit. The burden the community carries is described as external cost. If this game is played out, more and more families will put more and more goats on the meadow, leaving depleted land and a starving village behind. The mechanics of externalization of costs are deeply anchored in our current economic systems (all of them). Gas is cheap because we don't pay for the destruction of Ogoni land (not to mention climate change). Beef is cheap because we don't pay for the deforestation of the Amazon. Coal is cheap because we don't pay for the destruction of natural habitats and the health of the people drinking the sludge-poisoned water.

We do pay, but only a fraction. As a result, our lives more and more are determining effects not (directly) caused by us. Worse, the lives of many others are endangered by externalization of costs. But why does this externalization of costs happen? Why are more and more communities deprived of their common property? The simple reason is that externalizing costs increases individual profit, as seen in the example above, and maximization of individual profit is the motto of our economic system.

As we've seen, the external costs at work in environmental devastation are pretty obvious. But what about other issues? Let's start with peasant and Indigenous struggles. Land is the very basis of their existence and it is often managed communally. However, a single person (or institution) gains enormously by privatizing commonly owned land, thus depriving people of their base and their livelihood. This leads to a transformation of peasants to workers or unemployed; left without a base, they try their luck somewhere else and create migratory movements. If they resist, force is used to expel them, enforcing the right of the individual against the right of the community. Wars are led both unofficially and officially. The unemployed and homeless are needed to keep the price of labor low, further increasing profit maximization, burdening the cost of living upon the community. The weak and unprivileged are manufactured to provide slaves for the slaves. All struggles led by diverse peoples are but one struggle for

self-determination; the struggle to reclaim our lives, to be the ones determining our fate. We need solidarity with people fighting the same problem from a different perspective; it is our only weapon. To overcome our situation, we need to deploy a highly concentrated form of this weapon and spread it widely. In this sense:

Mihi is a lesbian from New Jersey, imprisoned for defending herself, Indigenous in Peru, Ogoni in Nigeria, a trade unionist in Colombia, clandestine in Ceuta, a pacifist in Strasbourg's prisons, homeless on Cambridge Common, a textile worker in Bangladesh, an anarchist in Greece, poisoned in West Virginia, and, finally, a privileged white male rising to consciousness. •



A Review of The Coming Insurrection

By Sublett

The Invisible Committee

The Coming Insurrection

semiotext(e)
intervention
series 01

The Coming Insurrection, a new book on revolutionary theory, may be the best marketed book in radical history, mostly thanks to the French government. First published in 2007, the book was dubbed “a manual for terrorism” by the French Interior Minister. As if that weren’t enough, Julien Coupat, one of the Tarnac 9, was held in prison for several extra months on suspicion of having written it, generating even more publicity. On this side of the Atlantic, Glenn Beck, Fox News’ paleo-reactionary genocide apologist, contributed a hilarious foaming-at-the-mouth “review” that became an instant Youtube classic. Even some anarchists have gotten in on the act. Anti-authoritarians in New York City staged an unauthorized reading at a Barnes and Noble, which was covered by none other than The New York Times.

After so much hype, I was prepared to dislike the actual book, but The Coming Insurrection is definitely worth reading. The authors, who call themselves The Invisible Committee, were obviously inspired by Situationist writers, but the English translation I read mostly avoids the abuses of the language too often associated with that style. This makes the occasional exceptions (such as a State that “constitutes the subjectivities that people it”) all the more jarring, but overall The Coming Insurrection is clearly and even elegantly written.

The first part of the book is devoted to analyzing today’s society from various perspectives. The alienating effects of consumerism, the economic and cultural bankruptcy of our civilization, the emptiness of literature and philosophy, the subterfuges used by the state to hoodwink and pacify its subjects, all these and more are combined and dissected to show that the existing order offers no hope, and that our only option is to destroy it and start from scratch.

How to do this is discussed in the rest of the book. The authors make a number of recommendations, most of which are uncontroversial. Things like forming communes, making personal connections with revolutionaries in other countries and establishing autonomous spaces are all fairly obvious tactics. The basic strategy is one of insurrection and sabotage, escalating until the ruling system is consumed. Propaganda and outreach are purposely neglected, indeed the book makes a specific call to “Flee visibility. Turn anonymity into an

offensive position.” This seems dubious. Propaganda by the deed has a spotty history at best, and today’s most effective resistance movements do plenty of overt outreach. The Zapatistas, for example, have embraced visibility the heart of strategy though they maintain anonymity. By using the internet, as well as holding community meetings press con-

ferences, they have exposed their struggle to a worldwide audience. Without the pressure on the Mexican government generated by international sympathizers, the Zapatistas would probably have been overwhelmed years ago.

Flawed strategy or not, it’s nice to see a book favoring insurrection that focuses on the big picture and offers a coherent strategic vision. The debate on this subject has been mostly dominated by liberals and pacifists, who seem to think that if we just hold hands and sing Kumbayah loud enough the ruling class will see the error of its ways and peacefully dissolve itself. Insurrectionists and revolutionaries, by contrast, tend not to write much until after they get out of prison, and then it’s usually stories of their individual struggles. Hopefully The Coming Insurrection, assisted by its right-wing-generated media barrage, will establish a countervailing trend and ignite further debate and discussion about the best way to accomplish a revolution.

The Coming Insurrection can be downloaded for free at <http://tarnac9.wordpress.com/texts/the-coming-insurrection/>, or in podcast format at <http://anotherworldimpossible.podbean.com/>. For the old fashioned, the printed version is available at bookstores and is small enough to slip easily into a pocket. •



Images of the
Zapatistas.

Top Photo:
Emilano
Thibaut

Bottom Photo:
unknown



Who You Callin' Violent?

By Adrienne

Every anarchist on the internet has surely already laughed themselves dizzy at the youtube video of right-wing, bananaphone, Mormon, libertarian, F*x News talking head Glenn Beck vituperating against The Coming Insurrection in a book review [does it count as a book review if the reviewer goes on to admit they haven't actually read the book in question?]. You can't write comedy that good. However, I will dwell on neither the book nor the infamous video. What inspired this piece was Beck's repetition of a popularly held and widely

would be totally OK for the police to smash the faces and ribs of people smashing windows. That, as soon as someone oversteps the bounds of law, in place to protect property and preserve privilege, they are making an 'illegitimate protest' and their concerns aren't to be taken seriously and we aren't to be concerned when they get a judicial smackdown.

In case anyone is confused, I am not arguing that people fighting for social change should only use 'violent' tactics, but simply that we should not condemn any tactic that is effective. If a petition to the school board will get student activists reinstated after suspension or expulsion, fantastic. If occupying your

factory will get you your severance pay and benefits, wonderful. In France, workers have learned that kidnapping their bosses and threatening to blow up their factories will end managerial inaction and get their demands met.

In the Niger Delta, finding that pleas to oil companies to respect human life and dignity go unanswered, the Movement to Emancipate the Niger Delta

takes direct action and stages kidnappings and blows up oil pipelines. In Somalia, people were sick of multinational corporations dumping toxic waste on their shores, so an unofficial coast guard was set up to counter this-- you may

have heard them called 'pirates.'

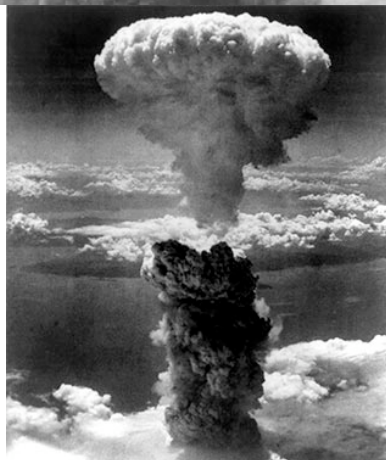
Of the examples above, most of which would probably be considered 'violent,' the 'violence' of the resisters pales in comparison to what they were resisting. Though systemic, coordinated attacks on the health, life and dignity of humans and ecosystems for profit is the ultimate violence, these are seen as acceptable when they come with state or corporate sponsorship. Nevertheless, to allow these attacks to continue unchallenged is to be complicit in them. Those in positions of social and economic power do not generally feel compelled to modify their violent activity against the oppressed classes and there is a reason that the state elevates as shining examples figures like Dr. Martin Luther King, Jr. Despite his anti-capitalism and questioning of dogmatic non-violence in his later years, as well as his identification of the U.S. as "the greatest purveyor of violence in the world today," King has effectively been de-radicalized and sanitized to please the dominant culture, which is a white culture, and his legacy has been redefined to keep the privileged comfortable in their belief that the oppressed won't actually do anything to threaten privilege.

Because there is such real systemic violence present in the daily lives of poor people, women, people of color, queer and gender non-conforming people, children, differently abled people, immigrants, and people at intersections of the above categories, it is incredibly insulting and problematic to tell us that we ought not defend ourselves so that we may maintain some sort of 'moral high ground.' Some of us face life and death on a daily basis just for existing as we do. How can it be the 'moral high ground' to keep from fighting back, individually or collectively, against the structures that keep us subjugated within violent systems of domination?

Glenn Beck and most of the country think that 'the extreme left on this planet are actively calling for violence,' which will 'delegitimize [the] cause.' A quick glance at wars, prisons, workplaces, extraction sites, and dumping zones, to name a few, would render the cause of the state and capitalism the most illegitimate imaginable. •



State and corporate violence. (Clockwise) Mass graves of Indigenous Americans at the Battle of Wounded Knee; Environmental destruction caused by tar sands surface mining in Alberta, Canada; The atomic bomb.



accepted notion, namely that 'violence' will 'delegitimize your cause.'

I use 'violence' in scare quotes because such a wide range of tactics are considered violent by the dominant culture, whether it's breaking windows, setting fires, blocking intersections, or even dragging newspaper boxes into the street, irrespective of the fact that none of these things involve hurting people. More unnervingly, many 'radicals,' whether overtly or unconsciously, buy into this framework. How many times have you read accounts of street actions where the writers repeatedly refer to 'peaceful protesters,' 'non-violent demonstrators,' or hope to inspire outrage against incidences of police repression against 'non-violent activists'? The presupposition here is that it

tion and stages kidnappings and blows up oil pipelines. In Somalia, people were sick of multinational corporations dumping toxic waste on their shores, so an unofficial coast guard was set up to counter this-- you may

Violent protest? Graffiti in Honduras. Burning tree in Greece.



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What We Want, and How we are Going to Get it.



has an equal voice. This way, communities free themselves from the oppression and illegitimate authority of government, who today make all of the decisions for us. The antithesis of political freedom is government, which has and always will be a tool the privileged minority use to dominate the rest of us. We aim to replace this ancient foundation of inequality with a grassroots network of autonomous, self-governing communities, unions, federations and other free associations.

The foundation of true freedom is mutual respect. We must have freedom of thought and desire, the freedom to love, to think and to act. So long as our actions do not impede the freedom or wellbeing of others, our freedom will be anarchy. No individual is truly free without a supportive and open-minded community, and no community is ever free if it is not made of truly liberated individuals. Moreover, no one is truly free until everyone is free. We believe in freedom of women, queers, trans and gender variant folk, people of color, immigrants, workers, and all others traditionally oppressed by the current order.

Most importantly, we support their freedom to resist this oppression today and to fight for

their own freedom on their own terms.

Freedom founded on respect and solidarity, we define as anarchy. Freedom is an easy concept to grasp. We feel it burning in our stomachs and we know it is stifled and repressed by our current society, regardless of how free our politicians and bosses say we are.

By **equality**, we mean economic equality. To achieve economic equality is to eliminate class distinctions. Today, one massive class suffers the terrible struggle of poverty and uncertainty so that the other tiny class can live in leisure and luxury. This is how capitalism works.

Our economic motto is "Production by each according to their ability, and distribution to each according to their need." Humanity produces far more than enough to provide for everyone. If we were to value sharing more than hoarding greedily, if we were to hold all that we produced as common property within our communities, then we would completely eradicate poverty, homelessness and hunger. Human society organized on such a model would naturally produce to meet the needs of the people within the community, work harder when there's a shortage, trade and give to other communities when there is an abundance, and share the leisure and creativity, which are byproducts of efficient productivity. Communities built on freedom and equality take care of their own.

We who work make everything, so we know the obstacle to economic equality isn't our inability to produce enough for everyone. To realize this, we only have to look at the massive factories, the bountiful fields of crops, and our ever-advancing technologies, and then at the heaping mounds of food and clothes rotting in dumpsters and abandoned buildings and factories crumbling to the ground. The problem is our system of distribution and ownership; i.e. capi-

talism: the antithesis of economic equality.

In capitalism, those who own the factories, the tools, the means of transportation, the hospitals, schools and apartments etc. make an enormous profit off of the rest of us. We work the machines, rent the homes, pay for transit to and from work, to buy food and feed our families. Then we lose more to terrible insurance companies and taxes paid to our useless government. We are the vast majority of humanity, but those that own do nothing else except accumulate wealth, which they use to accumulate more wealth.

If everyone had their needs met, if everyone was free and equal, there would be no profit for those who owned. We wouldn't pay them to be useless and lazy if we produced to meet our needs and shared with each other. Thus, those that own also waste. Restaurants throw out food at the end of the day, landlords keep apartments empty, bosses keep their jobs understaffed, developers keep plots vacant. They do this to create an artificial need for their ownership. In reality, we don't need bosses to own our time and lords to own the land. We need people to create and share.

We aim to abolish capitalism and all other economic models where people accumulate wealth and property to achieve leisure and power, or where money determines the value of anything important. We believe that there



should be no private ownership; that food, clothes, housing, and tools for production should be available to all. In other words, we believe in socialist economics from below, not imposed from above by a state.

So to recap: we fight for anarchy, for a highly-organized system of self-governing communities free of hierarchy and all forms of oppression. We fight for economic socialism from below, for a model based on equality and sharing, as opposed to ownership, exploitation and profit.

How we are going to get it.

Surely, some readers are wondering how humans, who appear to be such a selfish species, could be brought to work to provide enough for all instead of accumulating only for themselves. However, humans behave according to their social conditions. Vast societies have, do, and will continue to live in ways drastically different from our hyper-competitive capitalist American nightmare. The best way for human society to survive has always been to work together, for the good of all. Even in our capitalist world, signs of this alternative are all around us, both in human societies and in the cooperative societies of other species. Societies that cooperate rather than compete ensure the highest quality of life for all participants.

People revolt when they feel the chains of their domination clamped on them by the privileged classes, sometimes in small ways and sometimes on a society-wide level. People learn better ways to live and they attempt to make them real. Most revolutions humans have fought, however, only replaced the old systems of inequality and exploitation with new ones; they didn't win both freedom and equality, and one without the other creates neither. Most anarchist revolutions have been sabotaged by anarchists' 'allies,' generally State-supporting communists, who believed in equality and not freedom, as in the Ukraine and Spain. We must learn from our failures.

Anarchy cannot exist anywhere unless the vast majority of people living there want it, because only they can create and maintain such a decentralized, yet organized system. This is why the first step to anarchy is educating and agitating for social revolution.

Social Revolution occurs first in the minds and spirits of revolutionary people, and then casts itself upon the physical landscapes of human habitats. To get to this point, anarchists need a massive education campaign. We need schools for raising free children and teaching adults useful things and about successful struggles and political ideas. Through these schools we could create a vibrant community of thought, action, arts, music, traditions and celebration that would become more powerful than the culture of capitalism itself.

We need publications, plays, films, public art, and widespread propaganda for freedom and equality.

We need to participate positively in the struggles occurring around us daily, not only as anarchists, but as neighbors, fellow workers, peers, lovers, and comrades. We need to participate in existing social change groups and create new ones when needed. The organized, active populace that is trying to create a better society today will be the future associations of direct democracy. We need better relationships between groups to draw connections between struggles and to organize popular assemblies.

We need strong, well-organized and effective anarchist groups dedicated to the social revolution. We need to network and confederate our existing anarchist groups internationally, regionally, and locally to build public programs, publications, festivals, campaigns, and more. These networks exist today, but could be better connected. Improved communication and resource sharing will give anarchist groups needed support when they stand on the verge of revolution, or when they face repression from the State. We will teach each other the vital skills needed to win revolutions and we will practice them.

Through our organizations, networks and propaganda, we will agitate for social revolution and participate in struggles against oppression, always standing with the oppressed against the oppressors.

Physical Revolution occurs when the people seize the landscape of their communities and implement freedom and equality. This can theoretically occur gradually, but usually it comes from an explosion of social action. Workers seize their workshops and work for their communities instead of their bosses. Neighbors run out the landlords and govern themselves, ignoring or expelling politicians. In the space created by these actions, oppressed people from all backgrounds stand up to their oppressors and, through their actions, make freedom and equality.

Anarchist groups may help in creating the social conditions for revolution, and when the people at large create the revolution, whether by accident, in reaction to some cataclysmic event, or by a planned uprising, anarchists must be there to help take over and operate the mass media to promote our ideas, occupy our jobs and barricade our streets. We must call for popular assemblies, create cooperative economies with public storerooms and other means of sharing. We must do everything we can to tirelessly promote complete freedom and equality for all, and quickly organize the defense of our social gains.



We need to seize armories and arm the people, because those with power defend their power by force. We need volunteer militias and barricade networks to defend liberated territories from the police and the militaries of the State and their allies. We must remember that military servicemembers might be sympathetic to the cause; recruited from working class communities as they so frequently are, there are numerous cases in U.S. and world history of the enlisted rebelling against the military. Militias and organizations may have to form larger volunteer columns of fighting people to win a war against the government. Because we will be out-gunned, our fighting tactics must rely on highly mobile volunteer forces with superior knowledge of the territory, using the element of surprise at every turn. We will lose if we fight conventionally, so we will have to be creative.

Theoretically, we would plan and launch simultaneous revolutions across the world, but this is unlikely. Regardless, our international organizations must be strong enough to participate forcefully and effectively to support those fighting for freedom and equality. When requested, we must flood revolutionary places with international volunteers (for fighting, cooking, healing and all sorts of other vital support roles), supplies, weapons, money, ideas and more. Our international allies should attack the mechanisms of the State's war effort, stopping shipments and production of weapons, etc. Our international organizations will spread thin the empire's occupying forces through direct action.

If we succeed in creating a revolution in the United States, and in particular on the East Coast, the world will have a fighting chance at global revolution. By cutting off the head of the beast, we will create space for those repressed by the most sophisticated empire in the history of the world to rise up for their freedom, which in turn will help us to win here. Global freedom and equality will only come from a concerted, international effort to re-organize society with revolution, and a willingness to support such revolutions wherever they occur. •

CALENDAR: GET INVOLVED

Monthly Events:

Every Monday: Papercut Zine Library meeting, 7:30pm. Contact papercut@riseup.net for location.

First Tuesday of Every Month: BAAM Public Meeting, 7pm, Lucy Parsons Center, 549 Columbus Ave, Boston. Open meetings featuring an introduction to BAAM, reportbacks, and workshops.

Second Tuesday of Every Month: Anarchist Black Cross meeting (defense and prison abolition group), 8pm. Email bostonabc@riseup.net for location.

Every Wednesday: Free Radical Film Nights, 7pm, at the Lucy Parsons Center, 549 Columbus Ave, Boston

Second Sunday of Every Month: 2pm Industrial Workers of the World meeting. Lucy Parsons Center, 549 Columbus Ave, Boston

Every Friday: Food Not Bombs free community meal, 4-6pm, Boston Common, Park St T Stop, Boston

Every Sunday: Food Not Bombs, free community meal 4-6pm, Central Square, Cambridge

September 2, 7:30pm. Prisoner support night @ Eliconia in Allston. With the Anarchist Black Cross. Write letters, send literature, and fulfill research requests for folks locked up in prison. Email BostonABC@riseup.net for directions.

September 2

Protest the Banks' Deutsche dinner, 5:30 to 7:15pm Four Seasons Hotel, Boylston St. (gather Arlington and Boylston) Protest big dinner leading up to Labor Day PGA Deutsche Bank golf tourney. Organized by Vida Urbana.

September 5

Smashin' (the G20) Fashion Show. 8pm @ the Community Church. featuring local radicals' fashion and functional designs, silent auction, karaoke and dance party.

September 5-6

Northeast Pre-G20 Meet Up in Boston! We all know the G20 needs smashed, it's just a matter of doing it responsibly and informedly and making good connections with our comrades beforehand. Fear not! The anarchists of Boston and Pittsburgh are combining their inimitable powers to bring you a weekend of learning, strategizing and schmoozing [without the boozing]. Come to the **Community Church Boston**, 565 Boylston in Copley Square [accessible space!] For housing, contact Clara at lil_red@riseup.net. For all food thoughts, questions and concerns, email Dave at [pjleaf\(at\)googlemail\(dot\)com](mailto:pjleaf(at)googlemail(dot)com) We'll have vegan food, gluten-free food, soy-free food, raw food. Please let us know if you have allergies. For general event inquiries, contact cyd.grayson@gmail.com.

September 5

11AM - food
12PM - welcoming, meeting principles
1:30PM - folx from the G20 Resistance Project in Pittsburgh present on their work and answer questions
3PM - food
4-6PM - open space [opportunity for breakouts among medic folk, legal folk, whatever other breakouts folks want] Get your own dinner [we'll tell you the best places to go]
8pm, Fashion Show!

Sunday September 6

10AM - food,
11AM - Know Your Rights, both generally and with added Pittsburgh-specificity
12:30PM - food
1:30PM - Surviving on the Streets workshop
3PM - Emotional Wellness for Activists
4:30PM - check out

September 8

Boston Anarchist Black Cross general meeting, location tbd, 8pm. Email BostonABC@riseup.net

September 24-25

The G20 Pittsburgh will host the next summit of the G20, a group of finance ministers and central bank governors from the world's largest economies who meet to coordinate the international financial system. Around 1,500 delegates, including heads of state, plus more than 2,000 members of the media, and thousands of police tasked with squelching dissent. resistg20.org

September 24

Protest Bank of America, 100 Federal St. 4:30pm. Nationwide quarantine. The Swine Flu is secondary. Protect yourself from Greedy Pig Flu. Get inoculated by knowing your rights. Organized by Vida Urbana.

September 30

Roxbury Safetynet Speaks about their struggle to stop the deadly BU Bio Safety Level 4 Lab in their neighborhood. Klare Allen of Safetynet will address members of the Allston/Brighton Community to pass on wisdom and lessons from Roxbury's struggle against selfish institutional expansion and colonialist approaches. 6-8pm at the Honan-Allston Library, on North Harvard St. Free pizza.
BAAM Newsletter - 10

"Beneath the Cobblestones, The Beach," Popular slogan from student/worker insurrection, May 68, Paris



CALENDAR: GET INVOLVED



DESTROY THE G20

because we're tired of global governance • because free trade is a monstrous thing • because capitalism is just begging us to kick it while it's down

PITTSBURGH, SEPTEMBER 24-25 2009

RESISTG20.ORG

October 1

Mass, Union led protest march from State House to Federal Reserve. 4 pm.

Organized by Vida Urbana.

October

Month of Anarchy! A series of educational and outreach events sponsored by the Northeast Anarchist Network. Keep an eye out as these develop in your city!

www.NeAnarchist.net

October 31st

BAAMPROM Rescheduled! Come in costume to dance the night away, if you dare! More info TBA, but mark your calendars

**HELP US SAVE TREES! (PAPER AND MONEY)
FOR A FREE EMAIL SUBSCRIPTION, CONTACT
JAKE: TRENCHESFULLOFPOETS@RISEUP.NET**

Contributors to this month's issue:

-Adrienne
-Clara
-Jake B.
-Jake Carman
-Mihi
-Sublett



What is Anarchism?

Anarchism is the theory and practice of a human society organizing without hierarchy, authority and oppression. This means that all people have equal access to the decision-making process and to the products of their collective labor. Anarchy can be described as true, direct democracy. It is horizontal: i.e. workers working together without bosses, neighbors organizing housing and neighborhoods without landlords, and people making decisions without politicians. There are many different ideas on how to get there and what exactly it will look like. We can talk all we want, but only a truly free and revolutionary people will be able to decide what their revolution will look like. So comrades, let's get to work!

WWW.BAAMBOSTON.ORG

SEPTEMBER 5TH

**SMASHIN'
(THE G20)
FASHION SHOW**

****Featuring the
fashion and
functional
designs of local
radicals and
anarchists****

****Most items will
be available for
sale via silent
auction****

****To be followed
by karaoke and a
dance party****



****To assist with
legal defense and
legal support for
folks going down
to Pittsburgh
from Sept 22-25
to resist the
G20****

Saturday September 5th, 8pm

**Community Church, Boston
565 Boylston St. in Copley Sq.
\$5-20 sliding scale donation
Snacks will be provided**

WWW.BAAMBOSTON.ORG